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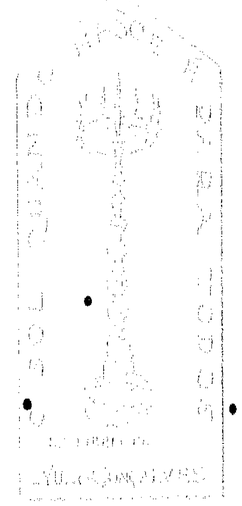

# BOLETIM DO INSTITUTO MENEZES BRAGANÇA

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# THE WISDOM OF YORE


**Eufemiano Miranda**


Human civilization may be described as a series of break-throughs succeeding one another in an evolutionary process. The progress we have today is the sum total of the ingenuity, creative labour, inventive skill, restless energy of our fathers and their fathers before them to which we have added something new and rich. As we leave this world, we all hope, we shall hand over to our children a world a little better and richer than the one we received from our fathers.

The urge to hand down one's self with all that the self implies — biological and cultural life, aesthetic and social experience, the lessons learnt in morality or prudence, in one word, one's wisdom —, is innate to man.

Such urge is at the root of the first move of the civilized man to invent the art of writing, sculpturing and painting by which he tried to leave behind documents of his intellectual, moral and aesthetic experience.

Obviously, the growth of civilization is based on tradition. As a consequence, we cannot understand ourselves unless the tradition in which we are rooted is made patent to us. The tradition is of two kinds : written and oral. The written tradition comprises metal plates and stone slabs, books, etc. on which some measure of the wisdom attained by our forefathers has been registered. The oral tradition comprises folk songs, stories, ceremonies, sayings, riddles, proverbs, etc.

Didactic concern for his child along with his daily task of providing for his food, body protection and shelter must have been the preoccupation of the man of the early civilizations. He lived in close contact with trees, rivers and mountains, wild and domestic animals. It was but natural for him to project his emotions on his surroundings and thus invent stories describing imaginary adventures of animals and to make them act and speak with motives and emotions proper to human beings. Thus, fables were born.

It may be assumed that after instructing his child rather philosophically and illustrating his point with a story or fable, the early man must have felt the need to give his child a brief, pointed saying that expressed a truth familiar to both parents and child and ascertained by experience or observation or derived as a conclusion from a fable recounted. Thus, proverbs were born.

Proverbs resulted from common sense thinking about inter-human life. Such thinking occurs even in the simplest of societies. Life is made up of incidents and encounters which people reflect on and generalize. The proverbial lore or folk wisdom of a people is the essence of their "common sense" and it is important to them because of the contribution it makes to the maintenance of their particular social order. In some civilizations such "common sense" thinking which maintains social order was so refined and of such high order that it spread universally. For instance, the maxims of Roman Law *Salus populi suprema lex esto, Nemo reus nisi probetur, Scienti et volenti nulla fit iniuria, Nemo tenetur sese tradere, Nimia iustitia nimia iniuria, Praetor non curat de minimis, Res clamat domino suo*, etc. are such great general truths in the art of public administration that they have become basic tenets of modern jurisprudence.



The folk wisdom of a people is interpreted by the ethos of the local society. People everywhere work and play, seek cooperation and come into conflict, fall in and out of love, marry, raise children, bury their dead and so on. All such things form the objects of the "common sense" wisdom of a people.

Proverbial wisdom has come to us from two sources. One was the common man who left behind his distilled experience in such brief and pithy sayings as "*A bird in the hand is worth two in the bush*", of which we have the following variants in other languages:

Plus valet in manibus avis unica fronde duabus
Mais vale um pássaro na mão que dois a voar
Hata voilem tantim ani udharachi kombi (Florilégio, 102)
Better a sparrow in the hand than a crane on the roof (German)

The other was the wise man who had the time, patience and mental capacity to reflect upon fundamental truths. His utterances, universal truths dressed and expressed with wit and shrewdness were received as rules of life by the folk. For instance:

Art is long, life is short (Hippocrates)
Beauty is in the eye of the beholder (Hume)
Brevity is the soul of wit (Shakespeare)
The strongest man in the world is he who can stand most alone (Ibsen)
If you refuse to accept anything but the best you often get it (S. Maugham)
Better starve free than be a fat slave (Aesop)
A man's reach should exceed his grasp — or what's a heaven for? (R. Browning)

The ordinary man endowed with a practical sense and given to observation realized the uselessness of two birds in the air or of the crying over spilt milk, as against the satisfaction of holding one bird firmly in the hand or working hard to have

some milk for his meal and registered this conviction as a bit of everyday common sense which it would be well to remember, and passed it on. His comment became a familiar saying, a byword, a proverb. Eventually, such comment was quoted by a writer either in its literal, obvious sense or with a transferred meaning to give point to some quite other subject. With the spread of education collections of such sayings or utterances were made.

In ancient civilizations the best known collections are the *Book of Proverbs* of King Solomon, the *Maxims* of Ptah-hotep in Egypt, the collection of proverbs found in Ashurbanipal's library, the *Sutras* of the Vedic Literature, the *Sayings* of Confucius.

In the Middle Ages we have *the Exeter Book* of Bishop Leofric, *The Rules and Duties of Monastic Life*, *Summa de Dictamina* of Ponce de Provence, *The Dictes and Sayings of Philosophers*, translated from the original French text. During the Renaissance Erasmus published his *Apophthegms* and *Adages*. In our days we have the *Oxford Dictionary of English Proverbs*, and with reference to Konkani language we have Msgr. Rodolfo Dalgado's *Florilégio de Provérbios Concanis*.

* * *

Classification of proverbs is not an easy task. The English critic, Kenneth Burke, has called proverbs " strategies for dealing with situation ". In a given social structure there are typical and recurrent situations. People develop names for them and strategies for handling them. Another name for such strategies is attitudes.

An attitude is defined as a " learned and relatively enduring tendency or predisposition to evaluate a person, event, or situation in a certain way and to act in accordance with that evaluation."



Our atitudes are determined by the functions they serve for us. According to the social psychologist, Daniel Katz, there are four types of psychological functions that attitudes meet. The most varied proverbs could be grouped according to such functions:

## 1. The Adjustment Function

A great deal of success and happiness comes to the individual from the ability to adjust himself to his ever changing and often unpredictable surroundings. Such wisdom is suggested in the the following set of proverbs:

Si Romae fueris, Romano vivito more; si fueris alibi, vivito sicut ibi (attributed to St. Ambrose)
When in Rome do as the Romans do
When you enter a country, first enquire what is forbidden there (Chinese)
Cada terra com seu uso, cada roca com seu fuso
Na terra onde fores viver faz como vires fazer
Des toso bhes (F 670)
Ganva sarko bhes ani guru sarko upodes (F 2059)
A golden key fits every door (Polish)

The need is to adapt not only one's self but one's equipment of life:

Shift your sails with the wind (Italian)
Hoist your sail when the wind is fair (English)
Paus ieta toxem satem dorchem (F. 469)
Varea pormonnem sup dhor
If you see the town worshipping a calf, mow grass and feed it (Moorish)

It will be disastrous if one fails to respect one's neighbour's individuality and liberty:

You can take a horse to the water but you can't make him drink.
If the water buffalo refuses to drink, do not try to bend its neck (Chinese)

That is at bottom the only courage demanded of us: to have courage for the most strange, singular and inexplicable that we may encounter:

Man proposes; God disposes
O homem põe e Deus dispõe
Man thinks and God laughs (Yidish)
Allah postpones but does not overlook (Turkish)
For one who does not know how to suffer any life is death (Spanish)
If thou be not strong, be cunning (Welsh)
A person must know not only how to ride but also how to fall (Nigerian)
It is better to light a candle than curse the darkness (Chinese)
Quem não se aventurou não perdeu nem ganhou

The real adjustment process, however, does not cast prudence or caution to the winds:

He who takes a light to find the whereabouts of a snake should commence at his feet (Bantu)
Cross a shallow river as if it were deep (Japanese)
Do not think there are no crocodiles just because the water is calm (Malayalam)
Kill the snake but do not break the stick (Indian)
In shallow waters, shrimps make fools of dragons (Chinese)
Let not your will roar when your power can but whisper (English)
When you dine with the Devil use a long spoon (Welsh)
If you dont see the bottom, don't wade (Scottish)
When the foxes begin to preach look to your hens (Basque)
Keep the dogs near when you suppeth with the wolf (Persian)
Do not insult the crocodile until you have crossed the river (Sudanese)
Don't show your teeth if you can't bite (French)
Never follow the beast into its lair (Chuanan)
The worst Devil is the one who prays (Polish)
If you want to find the Devil, look behind the cross (Russian)
Duddu asat thoim Devchar asa (F. 106)
Dev boro to boro, punn devchar vaitt nhoim (F 773)
O mal ganhado leva-o o diabo



Ar gelolo nhonn ganddev vochunk laglo, to chirddun melo (F. 800)
Ixttak dakhounchem Kalliz borem ani dusmanak tondd borem

The process of adjustment is helped greatly by a source called friendship and love with the paradoxes inherent in them:

Amor omnia vincit.
A good person finds the whole world friendly (Hindustani)
Great faithfulness is not bounded by covenants (Chinese)
When the blind person carries the lame, both go forward (Swedish)
Mog aslear uhn vodde Ganttar pautat (F. 79)
Quem ama do longe faz perto
Where there is a will there is a way

Amantium irae amoris redintegratio est (Terence)
The quarrel of lovers is the renewal of love
Arrufos dos namorados são amores redobrados
Mog asa thoim xinn asa (F. 81)

Familiaria Vilescunt
Vetek dovorcho ixtt, ganvak dovorcho nhoim dusman
Bott ghalunk melltoch hat ghalunk sodta (F. 2)
Give him an inch and he'll take an ell
Ixtt polleuncho magun; Soiro polleuncho vochun (F. 6)
Trust not a reconciled enemy (Italian)

and it takes into account the whims and fancies, the stupidities, caprices and the lack of respect for established conventions of one's fellowmen:

The lemon having been squeezed dry, is thrown away (Polish)
Ganvak kelolo upkar nam ani moddeak kelolo xringar nam (F. 357)
Forget favours rendered; remember favours received (Chinese)
Xetticho boil poddlo, ganv sogllo ailo; xett poddlo, konn-ui na ailo (F. 1202)
Ganv korta fest pirjentichem nanv (F. 1184)

In the ultimate analysis, "there is a divinity that shapes our ends":

Sottven boroilam ten konn kaddit? (F 589)
Devan dilolem soro nam; monxean dilolem uronam (F 604)
The mills of God grind slowly, yet they grind exceeding small
Call on God but row away from the rocks (Indian)
Whom the Gods love die young
The Gods send nuts to those who have no teeth
God tempers the wind to the shorn lamb
Deus escreve direito por linhas tortas

## 2. The ego-Defence Function

When the inner strivings and motives of the individual are satisfied he is at peace with himself and with his social group. He is a well adjusted individual. When he finds personal discord and social conflict he is maladjusted.

The individual seeks solutions to conflicts and frustrations by adopting various tension reducing behaviour devices, such as increase of efforts to attain the goal or changing the mode of attack or changing the goal itself. There is another way in which the individual tries to obtain relief from his tensions. It is the ego-defence mechanism. Such mechanisms are like shock absorbers or strategies used unconsciously by the individual to preserve his inner harmony. They serve to protect the individual from acknowledging basic truths about himself or harsh realities of life. They shield him from inner pain.

Such behaviour patterns find their expression in the maxims of wisdom inherited from our forefathers which either state the actual manner in which an individual defends his self or warn against defence-mechanisms.

*Projection* is one such strategy, the common tendency being to blame others for our mistakes:



Borem zaler hokle — novreachem, vaitt zalear raibareachem (maleachem) (F. 203)
Nachunk noko zalear angonn vankddem
A bad workman blames his tools
Do not speak ill of the day until it is passed (Spanish)

We attribute to others traits that we find unacceptable in ourselves or belittle our neighbour and his possessions:

Aplo kullo zalear roddtanv, dusreacho zalear hanstanv (F. 443)
The tears of other people are just water (Russian)

*Compensation* is another device. The following proverbs warn the individual who tries to make up for his feelings of inadequacy by either day-dreaming:

Catch the bear before you sell his skin
Do not count your chicken before they are hatched
Xita fuddem mitt khata (F. 1716)

or becoming rude and aggressive or resorting to *displacement*, a defence mechanism in which the motive is aggression which for some reason the person frustrated cannot vent on the source of anger:

Don't cut off your nose to spite your face
Undra ragan gharak uzo ghalum naka
Dhukor posunk-ui haddlear roddta, marunk-ui haddlear roddta (F. 576)
Bhukêlolea bamnnak ani jevlolea Sudrak challum naie (F. 220)
Em casa onde não há pão, todos ralham e ninguém tem razão
The catfish hatred for the frog brought him ashore

or unduly praising the unknown or unseen:

What is not understood is always marvellous (Latin)
Gora ambil mhonn mavoddea gelear thoim-i ambil
Xezareacho soro odhik boro (F. 291)
The grass is always greener on the other side of the fence.

or withdrawing from the source of frustration:

A burnt child dreads fire
Gato escaldado de água fria tem medo
To run away is not glorious but very healthy (Russian)

or resorting to loneliness:

Eagles fly alone
The person who eats alone chokes alone (Egyptian)

In *reaction formation* there is a reversal of motives, and a true motive which would arouse anxiety if recognised, is converted into its opposite. The frustrated person unconsciouly harbours opposite feelings. That is why the proverbs warn us that:

When a man keeps repeating his promise, he means to fail you.
Quem mais jura mais mente.

In *rationalization*, the defence mechanism substitutes an acceptable conscious motive for an unacceptable unconscious one. The individual makes excuses giving a reason different from the real one for what he does. A proverb states that "dissimulation is a coward's virtue." Other proverbs in this context:

When they want to kill a dog, they first say it is mad (Serbian)
If you can't give sugar, talk sugar (Indian)
Akasak dolle pautat punn hat pavonam (F. 583)

Mão que se não pode cortar é beijá-la
Kiss the hand you cannot bite (Arabic)

A pound of care won't pay an ounce of debt
Tristezas não pagam dívidas
It's no use crying over spilt milk

## 3. The Value-Expressive Function

While ego-defensive attitudes prevent us from revealing unpleasant realities to ourselves, other attitudes help us give



expression to our central values and to the type of person we imagine to be. Such attitudes reinforce a sense of self-realisation and self-expression.

The aim of all our endeavours is to attain true wisdom which is not just any knowledge but possession of experience and knowledge together with the power of applying them critically or practically. It results from the combination of many an effort and quality:

| | |
|---|---|
| On personal development | Let your mind be busy to accomplish; let it be open to understand (Chinese)<br>A person must know not only how to ride but also how to fall (Nigerian)<br>Passions make good servants but bad masters (Greek) |
| Advice for self-confidence | It's ill waiting for dead men's shoes<br>Quem espera por sapatos de defunto toda a vida anda descalço<br>Bostoddcho ietolo ani khandar kaddun ditolo (F. 1396) |
| Striving for real greatness | Great rivers, shady trees, medicinal plants and virtuous people are not born for themselves (Hindi)<br>The great river does not refuse the waters of tiny streams (Chinese)<br>The pine tree reveals its sturdiness in winter (Chinese)<br>Hoti vanchlear-ui lakx, melear-ui lakx (F. 1426) |
| On being wise | If a man is not enlightened within, what lamp shall he light? (Chinese)<br>The greatest scholars are not the wisest people (Latin)<br>The tree of knowledge is watered with tears (Swiss)<br>The wise man makes greater use of his enemies than the fool does of his friends (German)<br>The wise man has his tongue in his heart (Swedish)<br>Call no man happy until he dies (Greek) |
| On guarding against stupidity | Many go out for wool and come home shorn (Spanish)<br>If the ass is invited to the wedding it is only to carry wood (Arabic) |

| | |
|---|---|
| | Do not tear down the east wall to repair the west wall (Chinese) |
| | Asses sing badly because they pitch their voices too high (German) |
| | Não é o mel para a boca do asno |
| | Only the nightingale can appreciate the rose (Bulgarian) |
| | Better say nothing than not to the purpose (English) |
| | Do not crush the flower to smell it. |
| On guarding against appearances | The cowl does not make the monk |
| | Cucullus non facit monachum |
| | As aparências iludem |
| | Livra-te do homem que não fala e de cão que não ladra. |
| | Ar to ar, ganddev to ganddev (F. 1470) |
| | Kazulo uzo dista mhollear kamak ieta? (F. 108) |
| On managing sagaciously one's affairs | He who holds the ladle controls everybody (Bihari) |
| | Bhattkarachem varem vota sarkem (F. 703) |
| | Patrão ausente, dia santo na loja |
| | Dev poddla boballar, devull nagoun-ia (F. 702) |
| | Olho do amo engorda o cavalo |
| | Dollea add sonvsar padd (F. 700) |
| On family & family life education | Marriages are made in heaven |
| | O casamento e a mortalha no Céu se talha |
| | O que o berco dá a tumba o leva |
| | When the parent is affectionate, the child is filial |
| | No man can thrive unless his wife lets him (Scottish) |
| | A deaf husband and a blind wife make the best couple (French) |
| On judiciousness | Never look a gift horse in the mouth |
| | Dhormache gaiek dant nant (F. 187) |
| | A cavalo dado não se olha o dente |
| | He who requires thanks cheapens his gift (German) |
| | Do not refuse a wing to the person who gave you the whole chicken (Mexican) |



| | |
|---|---|
| Success comes from grabbing the first opportunity well | A journey of a thousand mile begins with one step (Chinese) |
| | Vetek chukta to vanvak chukta, vanvak chukta to ganvak chukta (F. 1558) |
| | Por uma hora se perde a maré por uma maré se perde a monção |
| | A good beginning makes a good ending. |

## 4. The Knowledge Function

In life we seek some degree of order, clarity and stability in our personal frame of reference; we search for meaning in and understanding of the events that impinge upon us. Attitudes supply us with standards of evaluation.

Right from the times of the ancient Greeks, knowledge of one's self, — one's strong and weak points as well — was regarded as the first step towards attaining wisdom. "Know thy self", *gnothi seauton*, was the motto inscribed on the 6th cent B. C. temple of Apollo at Delphi. The force and truth of this maxim is expressed in other words in the following set of proverbs:

| | |
|---|---|
| | The ass who believes himself a deer discovers the truth when he tries to leap the ditch (Italian) |
| | If you want to be strong know your weakness (German) |
| | If you wish to know a man give him authority (Bulgarian) |
| | Pelo dedo se conhece o gigante |
| | The little bird becomes known by its feathers (Tonga) |
| | A dimple on the chin, the devil within (Irish) |
| On being slow but steadfast | With patience the mulberry leaf becomes a silk gown (Chinese) |
| | Grão a grão a galinha enche o papo |
| | An anthole may collapse an embankment (Japanese) |
| | A little bit of bile spoils a great deal of honey (French) |

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| | A little bit of bile spoils a great deal of honey (French) |

| | |
|---|---|
| | He who would be a great dragon must first eat many little snakes (Dutch) |
| | Gata apressada pare filhos tortos |
| To each one his place | Ne sutor ultra crepidam |
| | Quem te manda a ti, sapateiro, tocar rabecão? |
| | Let the cobbler stick to his last |
| | The cobbler to his last and the gunner to his linstock |
| | Tenda é preciso que a entenda senão que a venda |
| | Paiamchi vahann paink (F. 483) |
| There is always correlation between the cause and effect | As you sow you shall reap |
| | Kelolem khata vomplelem lunvta |
| | Cada um come se amanha |
| | If you want milk, feed the goat (Jamaican) |
| | Destroy the nest and the birds will fly away (English) |
| | As the drum beats, so goes the dance (Malayan) |
| | One cannot dissipate the mist with a fan (Japanese) |
| | Fungus grows where the soil is rich (Latin) |
| | Behind the able persons are able persons (Chinese) |

* * *

The above classification is one way in which proverbs may be grouped. Kenneth Burke has suggested that proverbs could be grouped according to the purpose they are designed for: i) consolation or vengeance 2) admonition or exhortation 3) foretelling and 4) typical recurrent situations they name.

The wisdom encapsulated in the hundreds of thousands of proverbs has been called commonsense, conventional wisdom, native wisdom, collective experience of earlier generations. It is derived from mature experience and it appears to be practical, hardheaded and objective. However, sociologists and social psychologists tend to regard the body of information contained in proverbs and other beliefs of the conventional wisdom as



falling short of science. They mistrust the validity of common sense. The common-sense lore of a people, they say, is time-bound and normatively local and more often than not is not based on data. For example, the "wisdom" contained in the English proverb: "*Mercy to the criminal may be cruelty to the people*" is used to justify the execution of murderers on the belief that such execution will discourage crime. Data show, however, that such is not the case. There is little difference in the murder rate in states that execute murderers and those that do not.

The wisdom and experience expressed in proverbs had in the course of history a *social* function: they communicated the necessary skill in the proper management of one's life and affairs; a *moral* function: they gave a code of conduct, a frankly utilitarian code which can be summed up in one precept: Give offence to no man; a *pedagogical* function: they taught how to win friends and influence people.

The proverbs have the virtue of formulating our understanding of human behaviour in familiar, comfortable and simple terms which is to be tested with theories, principles and information based on the result of enquiries conducted along scientific lines.

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# POEMS

by

**Edward Mendonça** (*)

## SHANTI

Why are you everywhere in me?
The mirror reflects your image not mine,
My bread, I break with your fingers
And with your mind I think my thoughts.
My blossoming day lingers
Into the night to vigil your face
For then its your heart that beats in me
Not mine. And the dreams
That broaden my hope are born
Of your substance, in your sleep
Why are you everywhere in me?

## VATSALA

There's a space between you and me,
My child
Your's a to-morrow, mine just to-day
You may go wild
Sailing, just sailing on your innocent sea,
But I have to crutch along my little way,
Praying, hoping that my last song
Maybe "Vatsala, help me along."

## TO MY WIFE

Your crucifixion
Self-sought for my sake
Must it awake,
Like a lotus from its swamp,
My errant soul
To regeneration !

## MOTHER

Through the din of the town
Through the pain of my sin
Through the slough of alchohol
I heard and listened
To a bird humming
Then memory all so
Suddenly
Went back to you
My mother
Who taught me to pray

## NARCISSUS SPEAKS I

I am the fool son of my age
These are my own
A mother who taught me piety
Then a wife who loves unloved
Children who take me to my youth
Free, forgiving and loving



Brothers and sisters still worrying
Why I should knock down
Precious life into the gutters
And friends who think kindly
Though unkindly treated
But I live, could you believe
In the lewd contemplation of death.

## TOGETHER

We have stood
Together
In bad weather and good
We have borne
Together
A stretch of trial, tear and moan.
We have risen
Together
O'er the waves in stormy season,
For a year
Together
We have chased away fear.
And our hearts
Together
Have built the gossamer parts
of a life
Together
As husband and wife.

## UNTITLED

The church bells ring
To the end of Time they will ring
They will wait happy
In pain and uncertainty
For Christmas days
And Carnival
For home-coming
And building,
Of a broken fence.
The church bells ring:
The shoes from another street
Will rest now to restore
The Freedom of the Feet
All hence
Doubting assured thought
For the church bells ring
To gossip during sermon time
And fairy land on X-mas days
History unserious in Carnival ways
Shall draps the wise, the urgent in flippancy
And Goa sing the rhythm of Mandovi.

## THE NEW MAN

### (To Indira Gandhi)

My earthquaked bones
Have suddenly jointed
I know I am a man;
I can walk and even run
Under a driving sun



To surface my burrowed street
Take on my mite of the load
From the makers of our road
Now I hear fugue tones
Through ears so long distracted
And I know I just can
Outstrech my hands to meet
You, where there is no retreat.
The broken petals of my dreams
By dainty fingers are pieced
Into blossoms again
But no more in vain
You may not now, see even the seams
Of my coveted hopes
And my doldrumed sail breaks
the stony weather
For I have heard your voice
And I rejoice;
"I am the maker, I am the builder".

## BABY

I've watched the rhythm of your feet
With a father's pride
When you first smiled and began to talk
Do you know my heart missed a beat
Its wonderful to remember
The day you staggered to walk
And then, how your little finger
First caressed me lovingly
But now as I watch you asleep

Sweetly a great pain
Takes my breath away
For fear I may not be
Another day
To watch you again.

## A DEDICATION

### (To Prof. F. Correia-Afonso)

I am glad you have gone before
Me to the hereafter
For when I touch that shore
Ungreeted, unknown
Your innocent laughter
Shall plead for me from above
" Please let him in. He is my own,
I taught him to laugh that he may love."

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(*) We are presenting in the following pages a few poems by the late Prof. Edward Mendonça. He did not write much, but what he wrote has the spark of real poetry. He is the son of our great poet Nascimento Mendonça whose birth centenary we celebrated last year by issuing a Special Number of this Boletim (No. 146, 1985).

While Nascimento Mendonça was a poet cast in the classical mould, Edward takes full advantage of the modern trend-free, neologistic and suggestive — EDITOR.

# THE TYPE A CORONARY PRONE BEHAVIOR PATTERN

**I. P. Newman Fernandes**

Mankind has been waging constant and persistent battles against the diseases that have cropped up from time to time, since they threaten its survival. The two great monsters we are facing in our times are the cardiovascular and cancer diseases, the former being more prevalent than the latter.

The most common cause of death from cardiovascular disease is Coronary Heart Disease (CHD) (Herd, 1981). Heart attacks alone cause more deaths than all other cardiovascular diseases combined (Price, 1982). Although CHD ranks third in India among killer diseases after tuberculosis and infections (Bhakru, 1983), in Western countries, it becomes the killer number one. In no time, a similar situation will also be witnessed in India due to increasing changes in the lifestyles to meet the demands of a fast changing and competitive environment.

In the English-speaking world, CHD accounts for almost 4% of deaths in middle aged men (Levy and Feinleib, 1980; Johnston, 1982). In UK, CHD is by far the most important single cause of death among middle aged men (DHSS, 1981). Even though it is gratifying to know that the death rate from cardiovascular disease in US has fallen by more than 17% since 1970 (NHLBI, 1978), CHD continues to be the leading cause of death and premature death in the US. In fact, US continues to have one of the highest CHD death rates in the world. In 1975, 52.5% of all deaths in US were attributed to diseases of heart and blood vessels (American Heart Association, 1976).

In every country the CHD death rate among females is well below that for males except for Israel where the death rate of women came near that of men. Perhaps female hormones may account for such inbalance. After menopause women have been found to have a fairly large number of CHD death rates. This situation will not last long since more and more women

follow the male life style. CHD is an uncommon condition in the less developped countries and it is virtually unknown among people that have not come into close contact with 'civilization' (DHSS, 1981). Almost every individual and every nation want to catch up with 'civilization' and the emerging style of life is a sure bait for CHD.

All these statistical data present a grim picture and make a study of the etiology, diagnosis, prevention and treatment of CHD imperative.

## Basic physiology of the Cardiovascular System

The key function of the cardiovascular system is to meet the metabolic needs of the various tissues, that make up the body, in terms of both the delivery of oxygen, nutrients and other vital substances to tissues and the removal of wastes. It beats 1,00,000 times a day, continually pumping blood through more than 60,000 miles of tiny blood vessels. The heart too needs blood for its nourishment and this is supplied by coronary arteries.

The normal functioning of the heart depends upon normal structure, normal contractions of heart muscle and normal electric activity. When the heart does not function normally, it fails to pump enough blood to meet the needs of other organs for oxygen and other nutrients. A heart at rest is different from a heart at exercise, when it may pump at an increased rate and pressure to deliver a six times greater volume. The severity of heart disease depends not only on the basic disease process but also on the ability of the heart to meet the demands of the exercise.

The normal blood supply through coronary arteries ensures the normal functioning of the heart. The most common cause of abnormal heart function is coronary artery disease (Lie, 1975). Atherosclerosis starts with lipid deposits in the inner layer of arterial walls. Due to this silting up of arteries, they get narrowed and hardened or even blocked. These deposits are first seen in the aorta and later in the coronary arteries, femoral arteries and renal arteries (Herd, 1981).

Many times the result of damaged coronary arteries takes the form of sudden death. When the blood flow is restricted due to the narrowing of the arteries, the heart does not get enough oxygen and the CHD manifests itself clinically through angina pectoris or ischaemia of the heart. Angina pectoris is characterised by pain, heaviness, a squeezing sensation, or a crushing sensa-



tion usually felt deep inside the chest. These sensations may also be felt in the neck, back, shoulder or left arm.

Another manifestation of CHD is the myocardial infarction (MI). Its symptoms include severe deep crushing chest pain in the region of the sternum in association with nausea, fatigue, feeling of faintness, sweating and anxiety. Most patients who ultimately have MI, experience symptoms for several hours or days before MI such as chest pain that occurs spontaneously and persists for long periods of time, weakness, fatigue and nausea. MI may also be silent when it is clinically unrecognized.

## CHD Risk Factors

Alan Herd (1981) has classified all the CHD risk factors into four categories: (1) Unavoidable risk factors such as age, sex and family history of coronary artery. Very little could be done about these risks.

(2) Major risk factors such as elevated levels of serum cholesterol, arterial hypertension and cigarette smoking. These are the traditional risk factors that are associated with the development of clinical manifestation of CHD. Moreover, combinations of these three risk factors predict a greater likelihood of disease than simple addition of risk from each factor separately.

(3) Minor risk factors such as obesity that is associated with higher serum levels of cholesterol and higher levels of systemic arterial blood pressure (Coates, Perry et al., 1981). Sedentary living may also be a risk factor as regular exercise and physical fitness are associated with a lower risk for coronary artery disease (Doyle, Kannel et al., 1976). Another risk factor is the Type A behavior (with which this study is concerned) which is also associated with higher levels of serum cholesterol, higher levels of systemic arterial blood pressure and greater number of cigarettes consumed. In addition, there is also an independent effect of Type A behavior pattern on the risk for developing clinical manifestations of coronary artery disease.

(4) Special risk factors such as diabetes mellitus, genetic factors and abnormal exercise tolerance tests.

In 1984, the US government announced the results of the broadest and most expensive research in medical history costing 150 million dollars and conducted over 10 years. The project director Basil Rikfind believes that

"the research strongly indicates that the more you lower cholesterol and fat in your diet, the more you reduce your risk of heart disease." (Wallis, 1984).

At least two of the risk factors, Type A behavior and high blood pressure are of unique psychological interest. The Type A behavior pattern is an entirely behaviorally defined risk factors with as yet no known physical basis (Johnston, 1982).

The traditional risk factors grouped under the major risks category, do not allow us to predict which individuals will develop CHD and appear to account for no more than 50% of the variance in CHD rates (Keys, 1966).

## Type A Behavior Pattern as CHD Risk Factor

In December 1978, a blue-ribbon panel of biomedical and behavioral scientists (The Coronary-prone Behavior Review Panel) not involved in Type A research was assembled by the National Heart, Lung and Blood Institute (US) for reviewing the extensive body of research (reviewed in Dembroski, Weiss, Shields, Haynes and Feinleib, 1978) regarding the Type A behavior pattern as CHD risk factor. The report says that "the Review Panel accepts the available body of scientific evidence as demonstrating that Type A behavior — as defined by the Structured Interview used in the Western Collaborative Group Study, the Jenkins Activity Survey and the Framingham Type A behavior Scale — is associated with an increased risk of clinically apparent coronary heart disease in employed, middle-aged US citizens. This increased risk is over and above that imposed by age, systolic blood pressure, serum cholesterol and smoking, and appears to be of the same order of magnitude as the relative risk associated with any of these other factors." (NHLBI Forum on Coronary Prone Behavior, 1978).

The American Heart Association has also accepted Type A behavior pattern as a bona fide risk factor for heart disease (Wallis, 1983).

The Type A behavior pattern as CHD risk factor was first identified by Dr. Meyer Friedman and Dr. Ray H. Rosenman, two cardiologists at the Harold Bruhn Institute at Mt. Zion Hospital in San Francisco, California, in 1959 (Friedman and Rosenman, 1959).

The realization that emotional states could influence the dynamics of heart is a very old one. William Osler (1896) was the first one to declare



unequivocally his belief that emotional factors are involved in the pathogenesis of ischaemic heart disease. In fact, Osler insisted that he usually could guess the presence of this disorder in a newly seen patient by the psychomotor activities the patient exhibited on entering the consulting room (Osler, 1910).

The cardiologists of those days who were busy with the organic causes of CHD and new mechanical approaches to cardiography failed to pay attention to non-organic, emotional causes of this disorder which they labelled as soldier's heart, neurocirculatory asthenia or irritable heart syndrome (Lewis, 1919; White, 1942). One difficulty was that emotional factors would not lend themselves easily to quantification.

Dunbar (1943) noted that the characteristic behavior of coronary care patients included a compulsive striving, an urge to get to the top through hard work, self-discipline and mastery of others. Kemple (1945) administered a Rorschach test to determine personality traits of coronary patients. He found them to be aggressive and ambitious with intense physical and emotional drive.

Stewart (1950) remarked that sufferers from coronary disease could be reasonably identified as selected victims of modern stress. He suggested research to determine the cause-effect between stress and heart disease. Chambers and Reiser (1953) concluded that since stress was very commonly encountered, it might be expected that emotional factors contributed significantly more to cardiac problems than previously thought. According to Russek (1959), prolonged emotional strain associated with job responsibility preceded the attack of coronary disease in 91% of his series of 100 patients.

Engel (1971) collected and analysed 170 accounts from newspapers and other sources of sudden death occurring in the setting of extreme emotional arousal.

Major changes in place of residence (Syme et al., 1964), major changes in occupation (Shekelle, 1969), various kinds of losses (Rahe, 1972) and decreased level of social support (Berkman, 1979) have also been found associated with increased rates of clinical CHD.

According to Friedman and Rosenman (1959) the Type A behavior pattern is "primarily characterized by intense ambition, competitive 'drive', constant preoccupation with occupational 'deadlines' and a sense of time

urgency ( p. 1295 )". Their results suggested that the "A" behavior pattern was responsible not only for higher serum cholesterol but also for markedly increased incidence of both clinical artery disease and arcus senilis.

In 1960-61, Rosenman and Friedman with two other groups of investigators viz. Straus, Wurm, Kositchek, Hawn, and Werthessen joined together in what was called the Western Collaborative Group Study. They studied 3524 men aged 35-59, employed at 11 participating companies in California, and confirmed prospectively that the Type A behavior pattern was indeed a risk factor for CHD ( Rosenman, Friedman, Straus, Jenkins, Zyzanski and Wurm, 1970 ), independent of serum cholesterol and blood pressure levels, smoking and obesity ( Brand, Rosenman, Sholtz and Friedman, 1976 ),

At the beginning of the study, subjects underwent extensive medical evaluation in which a complete medical history was obtained, blood studies and electrocardiograms were done, an extensive dietary history was obtained and the Structured Interview was administered to determine the Type A behavior pattern. This study confirmed elevated serum cholesterol, elevated blood pressure and cigarette smoking to be independent CHD risk factors. At the $8^1/_2$ year follow-up, those subjects identified as having the Type A behavior pattern at the study's onset had twice the rate of clinical coronary disease, twice the rate of fatal heart attacks and five times the rate of recurring coronary events experienced by subjects who were identified as Type B ( Rosenman, Brand, Jenkins, Friedman, Straus and Wurm, 1975 ).

Postmortem examination of the coronary arteries of subjects who died during the WCGS confirmed that coronary atherosclerosis was significantly greater in Type A than Type B subject ( Friedman, Rosenman, Straus, Wurm and Kositchek, 1968 ).

The Type A behavior pattern has also been associated with increased severity of atherosclerosis in three separate studies as confirmed by coronary angiography ( Blumenthal, Williams, Konk, Schonberg and Thompson, 1978 ; Williams, 1978 ; Zyzanski, Jenkins, Ryan, Flessas and Everist, 1976 ). The weight of evidence according to Williams et al. ( 1980 ) clearly supports the conclusion that among patients referred for diagnostic coronary arteriography, those patients displaying the Type A behavior pattern have more extensive and severe coronary atherosclerosis.



In other words, Type A behavior not only may precipitate angina or MI in patients with preexisting advanced atherosclerosis, but it may contribute to atherosclerotic process itself.

Friedman and Rosenman ( 1959 ) define the Type A behavior pattern as an "action—emotion complex" exhibited by an individual who is engaged in a relatively chronic and excessive struggle to obtain an unlimited number of poorly defined things from the environment in the shortest period of time and, if necessary, against the opposing efforts of others.

Elaborating the definition after subsequent studies, Friedman et al. ( 1981 ) observe that the Type A behavior pattern is an action emotion complex characterized by a chronic and incessant struggle indulged in, by persons who (1) attempt to achieve more and more in less and less time and (2) also frequently harbor a free-floating hostility that is often covert and usually well rationalized. The sense of time urgency and hostility felt by these persons gives rise to the aggravation, irritation, anger and impatience (AIAI) so often exhibited by them. According to Friedman et al. (1981) these latter components form the core of Type A behavior. These habit patterns, according to them, are often acquired early in life through experiences in the home as well as in the outside culture.

David Jenkins (1971) who developped the Jenkins Activity Survey (JAS) describing the Type A individual says : " The coronary prone behavior pattern is considered to be an overt behavioral syndrome or style of living characterized by extreme of competiveness, striving for achievement, aggressiveness ( sometimes stringently repressed ), haste, impatience, restlesness, hyperalertness, explosiveness of speech, tenseness of facial musculature and feelings of being under pressure of time and under the challenge of responsibility. Persons having this pattern are often so deeply committed to their vocation or profession that other aspects of their lives are relatively neglected. No all aspects of this syndrome or pattern need be present for a person to be classified as possessing it. The pattern is neither a personality trait nor a standard reaction of a characterologically predisposed person to a situation that challenges him. Different kinds of situations evoke maximal reactions from different persons (p. 312) ".

In the Framingham study ( Haynes, Levine, Scotch, Feinleib, Kannel, 1978 ; Haynes, Feinleib and Kannel, 1981 ; Haynes, Feinleib, Levine, Scotch

and Kannel, 1978), a 10-item questionnaire was used to assess the Type A behavior pattern and to study 1822 subjects aged 45 to 75 years. Among both men and women with CHD under the age of 65, scores on the Framingham Type A scale were significantly higher than for those free of CHD.

Jenkins (1976) lists 8 prospective studies and 16 cross-sectional and retrospective studies that attempted to relate some aspects of the coronary prone behavior pattern to some manifestation of CHD. Only one of these 24 studies had negative results, two others had equivocal results and the remaining 21 reported positive associations between Type A behavior and CHD.

Many excellent reviews are available on the study of Type A behavior pattern as a CHD risk factor ( Dembroski, Weiss and Shields, 1978; Glass, 1977; Jenkins, 1976; Price, 1982). Except for extensive studies in US and few studies in Europe, the Type A study has not evoked much interest in other countries. There is not a single published study in the Indian-subcontinent.

## Specific Type A Sub-Components

In addition to the global Type A behavior pattern studies we have already seen, the sub-components of the Type A behavior constellation have also been experimentally studied. Suggestive evidence regarding aggressiveness and hostility being major components of Pattern A were reported in an experiment in which cooperative task performance was deliberately slowed down by the subject's partner ( Glass et al., 1974 ). Aggressiveness has long been considered a central characteristic of the Type A behavior pattern ( Jenkins, 1966 ). According to Friedman et al. ( 1960 ), a supposedly foolproof way of identifying a Type A male is by is the 'aggressive timbre' of his voice. In a study conducted by Carver and Glass ( 1978 ), it was concluded that in response to a challenge or threat, Type As demonstrate more aggressive behavior than Type Bs.

Matthews, Glass and Rosenman ( 1977 ) reanalysed taped structured interviews from the Western Group Collaborative Study and found a high 'potential for hostility' and increased 'irritation at waiting in lines' to be those characteristics that most strongly differentiated those men who developped clinical CHD from a matched sample of men who remained free of CHD. Williams, Haney, Lee, Hong-Kong, Blumenthal and Whalen (1980) found



that the Hostility (Ho) subscale of MMPI, is associated more strongly than Type A behavior pattern with arteriographically documented coronary atherosclerosis.

The time-urgency component of pattern A has been elicited in many studies ( Glass, Synder and Hollis, 1974; Burnam, Pennebaker and Glass, ( 1975 ).

Studies related to achievement motivation have shown that Type As exhibit exaggerated achievement striving compared to Type Bs ( Burnam, Pennebaker and Glass, 1975 ). In this study, it was observed that Type As attempted significantly more problems than Type Bs in the non deadline condition, whereas the difference between Type A and B in the deadline condition was not significant. Glass (1977 ) observed that Type A college students report achieving more academic honors than do Type Bs. The hard driving character of Type A individual is also manifest in a tendency to suppress subjective fatigue and thus persist at a task despite veridical feelings of exhaustion ( Carver, Coleman and Glass, 1976 ). Laboratory research has revealed that Type As, unlike Type Bs, do not tend to notice signs of increasing fatigue ( Carver et al., 1976 ) or other physical symptoms ( Weidner and Matthews, 1978 ) until the task they are engaged in, is completed.

Dembroski, McDougall and Shields ( 1977 ) reported that Type As exhibit higher levels of arousal ( i. e. heart rate, systolic blood pressure ) in response to challenges than Type Bs.

Recent empirical evidence supports the notion that Type As are more ambitious than Type Bs ( Van Dijl, 1978 ). Contentment and satisfaction are qualities that are opposite to ambition and are often absent in Type As ( Howard, Cunningham and Rechnitzer, 1977 ).

Absence of a well defined or personally defined goal has been identified as a Type A characteristic ( Friedman and Rosenman, 1959 ).

A large percentage of Type As who have had heart attacks report having predominantly adversary relationship with their spouses and children ( Orth--Gomer, 1979): Type As who have had heart attacks admit having a few, if any, close friendships. ( Price 1982 ). They become easily irritated and impatient, they are always in a hurry, they interrupt others, they are aggressive and hostile — these persons can hardly have friends. Type A persons are more likely to report dissatisfaction in their marriages ( as are their spouses ) than are Type B persons ( Burke, Weir and Duwors, 1979). Type

A individuals live a daily existence which appears to be less joyous than do their Type B counterparts ( Friedman and Rosenman, 1974).

## Different Sub-Components of Type A Behavior Pattern and Different Manifestations of CHD

In a study entitled " Coronary-Prone Behavior : One Pattern or Several ", Jenkins, Zyzanski and Rosenman (1978) have demostrated specific behavioral predictors for future angina pectoris which differ from the predictors for future acute and silent myocardial infarction. They were spurred by a consideration of the epidemiological literature that suggested the likelihood that MI and angina pectoris might have different antecedents. They came to the conclusion that there may be at least two, possibly three, behavioral patterns associated with the future emergence of different clinical manifestations of CHD.

A theoretical discussion of psychological distinctions between angina and Myocardial infarction patients has been presented by Dongier (1974).

Medalie, Snyder, Groen et al. (1973) have observed in a 10000 men prospective Israeli Heart Study that future angina patients tended to report more life conflict and dissatisfaction, higher anxiety scores and generally greater reactivity to environmental stress than did persons remaining healthy. They did not notice such trends for future myocardial infraction patients.

## Type A Risk Factor and Other Risk Factors

Friedman et al, (1981) have remarked that many of the factors such as cigarette smoking, hypercholesterolomia, hypertension and even maturity onset diabetes, considered as primary risk factors by various epidemiologists, are possibly secondary to or result from a primary risk factor ( Type A ) which these earlier working epidemiologists had failed to investigate. WCGS suggested that Type A behavior not only operated as an independent risk factor but also appeared to operate by intensifying so called traditional or standard coronary risk factors. Friedman et al. ( 1981 ) have observed that the Coronary Prone Behavior Review Panel assembled by NHBLI, apparently did not recognize that Type A behavior might be responsible for the appearance of these same (systolic blood pressure, serum cholesterol and smoking) risk factors.



## Mediation Between Type A And CHD

It is very important to know the mechanisms through which Type A coronary prone behavior plays a role in the pathogenic process in CHD. Investigations in this area are still in an infancy stage, so that it may be understood clearly how Type A causes CHD.

As we have seen, Type A behavior pattern is associated not only with an increased incidence of CHD and its clinical manifestations namely angina pectoris and MI, but also with increased levels of the underlying pathological lesion i.e. coronary atherosclerosis.

Studies suggest that it is Central nervous system ( CNS ) that mediates between the Type A behavior and CHD. Extensive laboratory, clinical and epidemiologic evidence exists that suggests that such mediating mechanisms involve (a) hormonal and lipid responses in association with varying behavioral states and (b) physiological responses in association with varying behavioral states ( Surwit, Williams and Shapiro, 1982).

Type A subjects have generally been found to have higher levels of serum cholesterol than their Type B counterparts, both prior to the emergence of clinically evident CHD ( Friedman, Byers, Rosenman and Elevitch, 1970 ), and after the clinical stage is reached ( Blumenthal et al., 1978 ). Studies of subjects chronically under time and competitive pressures revealed that their serum cholesterol as well as pre and post prandial triglyceride levels were significantly elevated ( Rosenman and Friedman, 1963 ; Friedman et al., 1964 ; Friedman et al. 1970 ; Friedman et al. ( 1981 ) attempting to discover why cholesterol and triglyceride dysfunctions occur in so many Type A subjects, came to the conclusion that the hepatic circulation of the subjects exhibiting Type A behavior is reduced, thus leading to the disturbed cholesterol-lipid metabolism.

It has been now repeatedly confirmed that the most serious and pathogenetically relevant hormonal dysfunction is the proclivity of Type A subjects under stress, to exhibit an increased discharge of norepinephrine and an elevation of the plasma level of this same hormone ( Friedman et al. 1981 ).

One study showed that Type A male undergraduates exhibited significantly larger increase in forearm blood flow ( FBF ) and a larger increase in plasma epinephrine and cortisol than do Type Bs during a challenging mental arithmetic task ( Williams at al., 1981 ).

The above mentioned studies indicate the chronic overactivity of neuroendocrine, lipid metabolism and phisiological response in Type A persons and this could play a role in the atherosclerotic process by promoting episodes of 'endothelial injury' postulated by Ross and Glomset (1976) to be the initiating event in atherogenesis (Surwit, Williams and Shapiro, 1982).

## Type A Assessment

There are two major widely accepted techniques of Type A behavior pattern assessment, The Structured Interview (SI) developped by Rosenman and Friedman (1961) in the western Collaborative Group Study and the self-administered questionnaire— Jenkins Activity Survey for health prediction (JAS) —developped by Jenkins (Jenkins, Rosenman and Friedman, 1967).

Besides these two main assessment instruments, there are also other questionnaires that have been used to assess Type A behavior. Vickers and Sales (Caplan, Cobb, French, Harrison and Pinnean, 1975) designed two such scales for use in the occupational stress research conducted by the Institute for Social Research at the University of Michigan. A subscale from the Adjective Checklist (ACL) (Gough and Heilbrun, 1975) consisting of 20 adjectives and the Activity Subscale from the Thurstone Temperament Schedule (TTS) (Thurstone, 1949) have been used as Type A measures.

Another scale that has been used for the Type A behavior detection is the Framingham Type A scale (FTAS) (Haynes, Levine, Scotch, Feinleib and Kannel, 1978). One more Type A questionnaire consisting of a 14 item scale was developped by Bortner (1969).

## Structured Interview

The SI questions ranging from 20-30, cover three themes considered important to the behavior pattern, namely the degree of drive and ambition, degree of past and present competitive, aggressive and hostile feelings and a degree of time urgency. The interview takes typically 10-15 minutes and may be audiotaped or videotaped for further analysis. The interviewers are instructed to note certain subject behaviors such as mental and emotional alertness, speed of motion, gesturing, body restlessness and facial grimaces since Type A behavior pattern includes verbal as well as non-verbal behaviors.



The Type B is characterized by the absence of Type A characteristics. The Type B individual is more relaxing and easygoing; his speech style is slow and regular; he does not appear hostile, impatient or competitive and seems calm, satisfied and content, while the Type A individual may speak with a rapid staccato speech style, frequently emphasizing key words; may display impatience by attempting to hurry the interviewer by displaying the anticipatory nods may demonstrate hostility by frequent use of profanity or by his signs of irritability or annoyance (Surwit, Williams and Shapiro, 1982).

The SI results demonstrate the relative presence or absence of specific behavior characteristics of the Type A and B behavior patterns.

Among trained interviewers, the interjudge agreement of classification ranges between 75 and 90 percent, and the test retest stability of SI assessment over intervals ranging from 12 to 20 months is 80 % (Williams, 1981).

The SI originally used in the WCGS, was slightly modified in 1962 in the second assessment of WCGS. Although the literature commonly refers to Type A and Type B behaviors, the assessment of the behavior pattern with the SI, was originally made using the following five point scale:

A—1: Fully developped pattern.

A—2: Many Type A characteristics present but not the complete pattern.

X—: An even mix of Type A and Type B characteristics.

B—3: Many Type B characteristics but with some Type A characteristics.

B—4: Relative absence of type A characteristics.

B-3 and B-4 are often combined as B, because no differences were found between the power of B-3 and B-4 in predicting clinical atherosclerosis since WCGH and currently, the majority of research on coronary prone behavior patterns is using this modified scale that consists of only the four points A-1, A-2, X and B (Chesney, Eagleston and Rosenman, 1981).

## Jenkins Activity Survey

The JAS was developped and standardized on a sample of 3000 employed males participating in the WCGS. It was developped from an item pool based on SI questions and clinical experience (Jenkins, Rosenman and Friedman, 1967). The JAS was further refined to yield a composite Type A scale with items that discriminated between subjects judged to be Type A and those judged as Type B, and three factor-analytically derived sub-scales: Speed and Impatience, Job Involvement and Hard Driving.

Typical JAS questions include "How is your temper nowadays?", "Do you ever set deadlines or quotas for yourself at work or at home", "Has your spouse or some friends ever told you that you eat too fast?"

Evidence indicates that the Type A behavior pattern, as assessed by SI and JAS, is related to greater incidence and prevalence of CHD. When the JAS was compared to the SI in the WCGS, the Type A scale showed 72% agreement with SI classification (Zyzanski and Jenkins, 1970).

Between SI and JAS, the SI is to be preferred whenever possible since the questionnaire data may be spuriously affected by response bias or inaccurate self-reports. Moreover the features of Type A behavior pattern are best observed in a face-to-face interview.

Friedman et al. (1981) have not found questionnaires to be satisfactory for many reasons such as (1) subjects with Type A behavior have a peculiarly intense aversion to filling out questionnaires. Being intrinsically impatient people, they resent the time wasted to fill out a questionnaire and race through most questions asked, without any reflection; (2) the majority of Type A subjects genuinely lack awareness of how impatient and hostile they really are. As a result they tend to downgrade the frequency and intensity of their own impatience as they complete questionnaires; (3) Type A subjects do not easily reveal on paper some of the rudeness that their impatience provokes or the sheer ugliness in human relationships that their hostility often gives rise to.

A study conducted by Williams, Haney, Lee, Hong-Kong, Blumenthal and Whalen (1980) suggested that a combination of behavioral (measured by SI) and personality (measured by the Ho scale — a subsacale of MMPI) characteristics provide a more complete assessment of the likelihood of having a significant coronary occlusion on arteriographic examination than does either mode of characterization alone.



## Modification of Type A Behavior Pattern

The cost of health care is growing without an accompanying improvement in health (Pomerleau and Brandy, 1979). The injurious side effects of many drugs as well as their overuse and misuse create unnecessary complications. The multinational drug industry has been accused of large scale malpractices endangering thereby the life of millions, specially in developing countries. To this we may add the carelessness and audacity of many ill-informed and mercenary physicians.

In this context the newly emerging science of Behavioral Medicine has a major role to play. The document "A new perspective on the health of Canadians" published by the Canadian Government in 1974 emphasizes that the methods for dealing with lifestyle and environmental influences on health be given the same prominence in the field of health as hospitals, clinics and private physicians. The report "Promoting Health Preventing Disease: Objectives for the Nation" issued by the US Dept. of Health, Education and Welfare in 1979 stressed that behavior and environmental influences may be related to pathophysiology of numerous diseases and that a comprehensive treatment approach should include multiple behavioral inputs.

In a developing country like India, the application of principles from behavioral sciences to medical problems, will definitely give relief to a large number of people, without the nightmare of prohibitive costs and injurious side effects.

Before we attempt to modify Type A behavior pattern, we have to decide whether this pattern is beneficial or detrimental. On this will depend whether is should be modified or not.

In a study involving Pattern A, Achievement Striving and Scientific merit, the evidence suggested that Pattern A is related to meritorious scientific research and not only to the volume of work (Matthews, Helmreich, Beane and Lucker, 1980). A study conducted by Mettlin (1976) indicated that Type A behavior may be an integral factor in the modern occupational career.

Friedmen and Rosenman (1974) have observed that their Type A patients tend to sacrifice quality of work. They suggest that Type As creativity and acuity of judgement may become impaired because of their unwillingness to take the time to ponder leisurely, to weigh alternatives or to indulge in combining several seemingly independent notions in new ways. Consequently Friedman and Rosenman are not supprised by their observations that presidents and top managements of corporations are usualy not Type A but Type B individuals.

In a subsequent study, Friedman, Thoresen and Gill (1981) have come to the conclusion that although large sections of the western society still consider the Type A behavior pattern essentially commendable, it is incorrect to say that their success and socio-economic security were achieved due to their Type A behavior. The success of these patients according to Friedman, Thoresen and Gill (1981) usually have stemmed from such factors as good judgement, proper decisions, hard work, creative ideas, reliability, loyalty, integrity and good saleswork in their commercial, industrial or professional lives.

Even if Type A behavior pattern is related to meritorious work, it needs modification since the merit they achieve whill be at the cost of their lives as we have already seen from the Type A behavior pattern and CHD relationship.

## Modification Techniques

Different behavioral techniques have been proposed for the reduction of Type A behavior. According to Price (1982), 11 experimental treatment studies to modify Type A behavior have been reported, including 6 doctoral dissertations. These include positive reinforcement for Type B behaviors; avoidance responding; self-imposed penalties for behaving in a Type A manner; thought stopping techniques to counteract negative thoughts about competing with others and about having insufficient time to complete multiple activities; a variety of other relaxation procedures including biofeedback and transcendental meditation; and cognitive behavior modification aimed either generally at altering one's philosophy about one's relationship to the surrounding environment (Rosenman and Friedman, 1977) or specifically at subcomponents such as thoughts about time urgency or thoughts of hostility and competition.



Suinn (1975) developped a Cardiac Stress Management Training Program consisting of anxiety reduction techniques and relaxation skills. He tested this program with patients who had recently suffered a MI. He noted that there was a notable reduction in the blood lipid levels for treated patients, as compared to no-treatment MI patients and that 83% of the partieipants indicated that the training program had helped them change their Type A life-style to a significant degree.

The Cardiac Strees Management Training Program was also used in a study involving Type A subjects who had not as yet experieneed any CHD (Suinn and Bloom, 1978). The results indicated that the treated patients showed a decrease in the Speed-Impatience factor and Hard driving scores of JAS and state-trait anxiety. No changes were noted in the blood pressure and blood lipids.

An Educational Intervention Program (EIP) was used by Curtis (1974) in a sample of 30 non-coronary white collar personnel. Serum cholesterol, level, serum triglyceride level and resting blood pressure data were collected before and after the interval in which EIP was conducted. The data suggested that although reductions occurred in all three groups viz. Type A experimental group, Type A control group and Type B control group, the greatest amount of reduction on serum cholesterol level and serum triglyceride level occurred in the experimental group that underwent the EIP.

Roskies, Spevack, Cohen and Gilman (1978) compared the effects of both a behavioral and psychoterapeutic intervention program with Type A persons who had not yet experienced clinical CHD, without attempting to modify the traditional CHD risk factors such as diet, smoking and exercise. Their data indicated that both the groups were equally successful in achieving improved serum cholesterol levels, systolic blood pressure, feelings of time pressure, life satisfaction scores and tendencies to be preoccupied with somatic concerns. Neither the behavioral nor the psychotherapeutic intervention program were able to modify diastolic blood pressure, serum triglycerides or state-trait anxiety.

Friedman et al. have under taken a prospective 5-year study (1978-1983) in which 900 Type A men who had recently suffered a MI participated in a program designed to prevent the occurrence of subsequent coronary events. Six hundred men were randomly assigned to an intensive behavior modification program to reduce all aspects of Type A behavior; the other 300 were

assigned to the conventional education program to reduce the traditional risk factors and group psychoterapy to deal with problems of anxiety and depression. Dr. Friedman and other clinicians have observed that only after a MI, or other traumatic event are most Type A persons motivated to change the behavior pattern ( Price, 1982 ).

This study known as "The Recurrent Coronary Prevention Project" ( RCPP ) tried to determine to what degree Type A behavior can be modified in post-infarction patients and to what extent the recurrence rate of coronary catastrophes can be altered in post-infarction patients whose Type A behavior has been significantly modified ( Friedman et al., 1982 ). The preliminary results of this study suggest rates of reinfarction and death in Type A behavior modification group that are significantly lower than those for the education group psychotherapy controls ( Chesney, Eagleston and Rosenman, 1981 ).

Blumenthal, Williams, Williams, and Wallace ( 1980 ) conducted a 10-week program of gradually increasing exercise in a sample of 46 healthy men and women. They reported an increase in HDL ( High density lipoproteins ), cholesterol, objective improvement in cardiovascular performance on exercise testing, significant weight loss, reduction in blood pressure and a significant reduction in Type A score on the JAS.

Jenni and Wollersheim ( 1979 ) evaluated the effectiveness of two treatments, Stress Management Training and Cognitive Therapy for Reducing Stress in 10 subjects classified as Type A by using the Bortner Type A Scale (Bortner, 1969). Significant reductions in both state and trait anxiety were observed under each treatment regimen and significant reductions in Bortner Type A scale scores were observed only for the Cognitive Therapy Group.

The results reported in the above mentioned studies are encouraging and promising for the behavioral approach in the modification of Type A coronary prone behavior pattern. Indeed we are on the threshold of a new era in cardiovascular medicine.

## Religious Intervention Program

This writer hypothesises that Type A coronary prone behavior pattern could be modified through a Religious Intervention Program. This program would be beneficial to those who are prone to coronary heart disease on their



possessing the Type A behavior pattern and to those who already suffer from atherosclerosis and clinical manifestations of CHD, as a consequence of Type A behavior pattern. It would also provide for the first time data on Type A coronary-prone people in an Indian population.

The effectiveness of the Religious Intervention Program could be tested by comparing the relative impact of the program on indexes of changes in (1) lipid levels viz, serum cholesterol and serum triglyceride, (2) resting blood pressure and (3) Type A score.

Since the behavioral sub-components of Type A pattern viz. Anger, Hostility, Aggressiveness, Impatience, Excessive Competition and Deadlines are not in accordance with a Christian style of living and furthermore some of these components are positively condemned in Christian religion in unambiguous terms, a Religious Intervention Program, under the guise of a renewal course, would attempt to produce a desirable change towards virtues appreciated and supposed to be followed by christians. These virtues are opposed to the above mentioned Type A behavior sub-components. In other words, people with Type A behavior pattern will be encouraged to a change towards Type B behavior pattern.

The Religious Intervention Program, based on the teachings of the Christian religion will be directed towards a global change of Type A life-style with specific accent on the reduction of the anger-hostility components, since it has been demonstrated that Hostility ( as measured by the Ho scale of MMPI, is associated independently and more strongly than Type A behavior pattern with arteriographically documented coronary atherosclerosis ( Williams et al., 1980 ).

The results of their study indicated that subjects with high Ho score displayed an attitudinal set characterized by endorsement of the assumption that people in general are going to behave towards others in ways that are mean, selfish and exploitative ; and furthermore that since people are this way they should be punished either verbally or physically.

Cook and Medley ( 1954 ) have defined the hostile person, on the analysis of the content of the items endorsed by persons scoring high on a 50-item hostility scale developped by them, as "one who has little confidence in his fellowmen. He sees people as dishonest, unsocial, immoral, ugly and mean and believes that they should be made to suffer for their sins" (p. 416 ).

According to Friedman et al. ( 1981 ) the fundamental reason that essentially underlies the ceaseless search for an ever-increasing quantity of material objects and the increasingly aroused hostility characterizing Type A behavior, is in majority of cases a basic insecurity, arising from an earlier or contemporary failure to experience unconditional love and affection.

The basic component of RIP could be lecture, workshop and role-playing approaches. The RIP would be spread out over ten to fifteen days in the form of a renewal course conducted by a priest and a psychologist.

Although it is not expected that radical changes would take place in a short span of time, the participants would most probably experience an inner tranquility that stems from an inherent security and sense of self-worth which characterize Type B behavior ( Friedman et al., 1981 ).

The alterations in beliefs together with sequential changes in congnitive and behavioral responses, would ensure a shift from hostility, aggressiveness, impatience, irritation, time-urgency to a behavior that is characterized by satisfaction and contentment, security and patience. In other words, behavior that is devoid of aggressivenness, hostility, irritation or excessive competitiveness.

According to Price (1982) the chronic struggle that typifies the classic Type A individual does not conjure up the image of a person who places reliance on spiritual guidance and support. The degree to which a person's thoughts and behaviors are guided by material versus spiritual values is the degree to which he would be expected to exhibit Type A behavior. Friedman and Rosenman (1974) have remarked that they "rarely encountered Type A behavior pattern in any person whose religious... beliefs take precedence over his preoccupation with the accumulation of numbers' "or the acquisition of personal power. (pg. 169)"



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# Konkani Language and Literature

## An Overview

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KONKANI is a language that takes its name from the narrow belt of land stretching along the west coast of India, from Thane (Maharashtra), in the north to Hosdurg (Karnataka) in the south, known from times immemorial as the *Konkan*, one of the ancient 'janapadas' (region or division) of the Indian sub-continent. Konkan is in its turn derived from *Kondgkan* or *Kongvan*, meaning the 'abode of the *Konkas*', a proto-australoid tribe inhabiting the region from very early times, whose surviving descendants are the present-day '*Gavddis*' and '*Kunnbis*', aboriginals of Goa, and the *Kunkuna* tribals, nomads of the Khandesh region (Dhule and Jalgaon districts) of Maharashtra, akin to the *Mundas*, the dominant strain of that group now living mainly in the Chota-Nagpur plateau of the Bihar state of India. References to the Konkas and their habitat known as Kondgkan or Kongvan are reportedly found in ancient Indian literature, notably in the 'Brihatsamhita' in Sanskrit and in the 'Sangam' writings in Tamil.

The predominant and organised language spoken by these groups of proto-australoids or austrics, as they are also called, is known today as *Mundari*, tongue of the *Mundas*, an encyclopedia of which has been compiled and published up to the letter *S*, by the missionary-scholar, Rev. Hoffmann. From a perusal of this encyclopedia it is observed that there are startling similarities between Mundari and Konkani in the matter of vocabulary, nuances of meaning shifting with changes in pronunciation, inflexion, etc.

On the bedrock of this primitive speech of the *Konkas*, were later added the layers of the Dravidian languages as waves of immigrants descended on the region. Sometime later the Sumerian immigrants into it communicated

to its vocabulary and turns of speech as well as way of life their own impress as recent research has revealed. Into this region later travelled the Prakrit of the Ardhamagadhi 'apabrahmsa' (regional variation of speech) during the extensive reign of the Mauryas which reached and encompassed it. There followed a large migration from the north, composed mainly of Saraswats (Brahmins) and Chaddhés (Kshatriyas) along with their workers (Sudir), with some traders (Vaishyas) accompanying them, in the early centuries of the Christian era. These last-mentioned immigrants came mainly from East Punjab to begin with, later from Bengal in the wake of Muslim oppression at home and the third stream composed of Rajputs from Rajasthan.

On their way southwards these emigrants speaking originally their northern Indian languages, picked up and assimilated the Prakrit being spoken in western India and more of the Maharashtri Prakrit of the northern Deccan, called "ancient India's song-language". By the eighth century or thereabouts they were already well-settled in the Konkan, having dislodged the original landholders that were the proto-australoids, the ascendants of the present aboriginals of Goa, from the village communes (ganvkari or comunidades), apportioning best land available among themselves, mainly among the dominant Saraswats and Chaddhés, as evidenced from the holdings of Goan village communes, with lesser lands being allotted to the communes of others or held by them in collaboration with others. They reportedly miscegenated selectively with the local population and blended their language with the speech prevalent in the land of their new habitat. The melting-pot of the Prakrits they spoke and the Konkas' speech, had probably around two centuries later, produced the amalgam of KONKANI as a supple medium of creative expression with a predominantly Indo-Aryan complexion, with a heavy Sanskritic base and grammatical structure, to the point of its being called the "first-born daughter of Sanskrit".

This southern-most member of the northern family of Indian languages, forging a link between its northern and southern groups, is the "oldest of the modern Indo-Aryan tongues", as the renowned linguist and polyglot scholar, Dr. José Pereira, authoritatively terms it. It was, however, unfortunate right from its beginnings, as it was denied recognition and rule in its own homeland, probably owing to the paucity of its speakers and their lack of a cohesive community feeling and assertiveness at that period of time. Instead, official and religious status was grabbed by the more powerful neighbouring languages which were Kannada and Marathi with reigning kings and princelings to back them up, with the Konkani homeland being under their rule.



The Kannada rulers held their sway in the Konkan for a long time as did the Yadavas, speaking their emerging Marathi in portions of it for a much shorter time than that. The Muslim Bahamanis who subdued the latter also helped Marathi in official spheres, which status the said language continued to enjoy even under the Bijapur Sultans. With the Vijayanagar rulers inviting Goan Hindu Brahmins to high posts in their administrative hierarchy, the latter lured by the plums offered them, deserted the temples, thus leaving them to the mercy of the imported Marathi Brahmins who filled their vacancies and in the process made their own vernacular lord it over Goan Hinduism, making it the latter's sacred speech and searing it into their consciousness, more so in the wake of conversions of their confreres to Christianity. The calamitous result of it was that Konkani was driven away from its rightful place in the sacred precincts and into the wilderness.

But even if the priestly class and officialdom abandoned Konkani in pursuit of lucrative pastures, as had been the bane of Konkani society when under alien domination throughout the vicissitudes of its history, the masses of the people cherished and treasured it affectionately. The natural lilting music that swayed in its core sparked the flame that burst into song that has flowered on its people's articulate lips and kept the language alive and living. While the modern Indo-Aryan tongues were busily striking independent literary paths of their own, having shakeng off the shackles of rigidly dogmatic Sanskrit, Marathi being one of them, Konkani was not in a position to make such an effort successfully. For Marathi, aided ably by the powers that be, used its own liberation to "clamp down a tyranny on its older sister, Konkani", as Dr. Pereira asserts. Only its strong inherent vitality and resilience enabled it to survive against these odds and sustain its growth somehow.

## First Traces of Written Konkani

When the Kannada rulers reigned over the Konkani homeland, the Konkani language had on its own vital steam grown full-fledged by the 11th century A.D. It is at the dawn of this century that Kannada speakers reportedly seem to notice it for the first time, the earliest ones perhaps being

the Kannada Kings Chavundaraja and Gangaraja in their inscriptions, like the one at the foot of the mammoth Jain monolith of Bahubali or Gomateshwara at Shravanabelagolla (1116-17) in coastal Karnataka. There the word/phrase '*karaviyalem*' (caused to be made), believed earlier to be in Old Marathi, has been proved not to be so, but in authentic Konkani, even in modern usage among the Konkani people there, having the distinct Konkani causative affix "*ya*". Another royal witness to Konkani's use at that time appears to be the Chalukya emperor Someshwara-III, one of the earliest students of popular literature and song in Indian languages. He quoted in the same century a couplet in his '*Manasollasa*' in what he said was Maharashtri Prakrit. But the '*ka*' dative in the poem's first line betrays the fact, as Dr. Pereira asserts, that it is in Maharashtri's first-born, Konkani (the second-born being Marathi).

Marathi had all along been trying to dominate and suppress the growth of its elder yet unfortunate sister, Konkani. Favoured as it was by the support of the land's rulers, the inscriptions in the Konkan during this period are found to be mostly in Marathi. Yet sprouting in the midst of them are konkanisms galore, announcing, in a sort of muffled manner, the actual existence of another, the language of the land which is Konkani. A case in point is the Verem inscription of 1348 A. D. From that time onwards texts purporting to be in Marathi and composed by writers from the Konkan, are found imbedded with words, phrases and constructions in the musical tongue of the lowlands that is Konkan, as distinct from the highlands of Marathi.

## First Known Poem in Konkani

But the most revealing evidence of the existence of some Konkani poetry in that early period is furnished by the Marathas themselves. It comes from the pen of most eminent among them, the saint-poet Sant Namadeva, who flourished in the early fourteenth century. The devout poet describes the scene of ShriKrishna pilfering the clothes of five cow-girls bathing in a pond, one of them being a Konkani-speaking girl, the others belonging to other language groups which include Marathi. They implore the mischievous god to give them their clothes as they are shivering in the cold without them. The poet puts into the mouth of the Konkani girl a beautiful poem in Konkani, pleading with the god, the giver of all, to return her clothes, putting forth her sad plight in moving language, which is distinctly Konkani.



The Konkani poets of this period had naturally been drawn into the mainstream of devotional poetry of the Maratha saint-poets, which was very simple in content, and wrote in Marathi. But as the verse in that language was found to be incomprehensible to even literate Konkanis then, translations and/or paraphrases had to be written for the latter's consumption in Konkani. This was done in Konkani in the Kannada characters of the Vijayanagar empire, which is probably one of the reasons for the Portuguese missionaries and rulers calling Konkani by the appellation of "Canarim" (Kanarese or Kannada) in the early stages, for they found the Konkani texts in Kanarese script, the other being that it is derived from the world "Kanari" (seashore) in Persian, then current of commercial parlance. The Marathi texts in those writings have been given with interlinear Konkani translations or paraphrases in Kannada script.

## First Known Konkani Classic

With the adoption of the Roman script for Konkani, after the arrival of the Portuguese in 1510, the missionaries who were mainly Portuguese transliterated some of these works into that script. It is thus paradoxically in the Roman script that the oldest known Konkani classic at the moment, the "*Ashvamed-Raghunatachya Vaunshachi Katha*", the extensive "*Tales from the Ramayana and the Mahabharata*", is preserved still in manuscript form in two codicies of the Public Library in the Portuguese town of Braga. Its authorship is attributed to *Krushnadas Shama* (Kellshekar), whose Marathi verse-work, the '*Krishnacharitra*' is also there in a companion codex. But the authors therein appear to be several, with different pen-names. The manuscript of Krushnadas (from Quelosim, near Cortalim) is in a rich, sophisticated Konkani prose, worded in crisp, sensuous sentences. A study of its style makes it amply clear that the language had had an earlier stage of development and use in literature, though not for long.

The prose of Krushnadas and others of the group of poets is distinct from the one that was fashioned later by the foreign missionaries for Konkani, which latter was patterned on the long classical Latin sentence structure and adorned with baroque imagery. After the missionaries were taught Konkani

in schools specially set up for them in Old-Goa, Chorao, Rachol, Mapusa, from 1565 onwards, they mastered the intricacies of the language which they call " complex and with many turns of speech " and began confidently writing in it. Around this time the modern Latin-derived European languages were being systematically formulated on the basis of their Latin forebear. The same model was followed for Konkani in the analysis of its grammatical structure, morphology and syntax, and in endowing it with a modern, developed prose and lexicology, which achievement was superior to that of any other moder Indo-Aryan tongue of that time.

## Destruction of Konkani literature

But before this venture could be launched in the nature of expiation and compensation for the evil done earlier, the Christian zealots from Portugal had in the first flush of their conquest and enthusiasm made a holocaust of all that they thought of ' pagan ' and deserving of destruction. This destruction encompassed, according to eye-witness reports, literary documents and works that are stated to be in Konkani, a meagre fragment of which, like the Tales of Krushnadas and others, could escape extinction. We do not know precisely the extent of the loss that was caused especially with the pulling down of many temples which contained works of mainly a religious nature in their possession at that time. This conflagration despoiled a whole people of its literary heritage and shook it to its very cultural foundations, as severely wounding its psyche.

## Constructive Missionary Work

Constructive work was, however, taken up earnestly after the fury of the devastation had subsided and petered out and the errors of their foolhardy action realised by the rulers. The installation of the printing press in Roman types, the first of its kind on the sub-continent, in Goa, as early as *1556*, provided Konkani with the first printed books in any Indian language. But this head-starts of an advantage appears to have been substantially stunted by two obvious handicaps : the paucity of readers that were mainly clerics and the adoption of the Roman script. The second event made the Devanagari script soon unfamiliar to its former users and consequently Sanskrit and the



languages gradually went beyond their grasp and conviviality. The shattering result of this alienation was that the Konkanis had to turn to Portuguese later for sustenance in their search for learned and complex terms, instead of to their natural mother's haven that was Sanskrit, with the deleterious consequences of distortions creeping into the language leading to its impoverishment.

Yet, with the efforts of the dedicated missionaries the stupendous project of reconstruction of Konkani in all its aspects had begun in full swing. By *1563*, a Goan seminarian of the College of St. Paul, the Jesuit powerhouse in Old Goa, said to be *André Vaz*, of Carambolim, later to become the first ordained Goan priest, prepared the first Konkani grammar, based on which the English Jesuit Thomas Stephens ( 1549-1617 ) wrote his elaborate Konkani grammatical work between 1568 and 1617, fixing the language's standard form, it being published after his death, in 1640. That work was augmented later by several missionary-scholars like the linguistic genius Henrique Henriques ( 1520-1600 ), João de San Matias ( alive between 1595 and 1647 ), the Goan Simão Alvares ( alive between 1695 and 1744 ), Karel Prikryl (1718-1785), and finally brought to consummation by the Goa-born Franciscan friar, Gaspar de San Miguel ( alive between 1595 and 1647) in his monumental " *Arte de Lingoa Canarim* " ready by 1635. The detailed comparison of Konkani grammar with that of Marathi and the clear distinction between the two was brought out systematically by the Italian Jesuit Ignazio Arcamone ( 1615-1683 ) in his " Janua Indica sive pro Concannica et Deccanica linguis " ( The Indian Gate, that is, for the Konkani and Deccani tongues ).

Along with a study of grammar, vocabulary was analysed and studied in detail. The first of the compilers of Konkani words was no less a person than the famous Dr. Garcia da Orta (1530-1572) who mentioned Konkani botanical terms in his " *Coloquios dos Simples e Drogas Medicinais* ". But the first scholars to elaborately catalogue Konkani words, phrases, idioms etc., in a systematic manner were a number of Jesuits then living in Salcete, Goa, in their Rachol citadel, in the latter part of the 16th century,

Their exertions have been collected in two volumes that may be called the "Racholenses". Diogo Ribeiro (1560-1633) who also wrote on grammar, adding his contribution to his master's, Thomas Stephens, also augmented this compilation with large number of idiomatic expressions in his two-volumed "Vocabulário da Língua Canarim" (1626). António de Saldanha (1598-1683), the accomplished prose-writer, also lent his competent hand to the organisation of Konkani vocabulary, which work was considerably perfected by his co-religious, Miguel de Almeida (1604-1683) who is reported to have based his own colossal work on Benedito Pereira's, vast "Prosodia in Vocabularium Trilingue" (1634) of 50,000 words. Two dictionaries preserved in manuscript form in the Jesuit Archives in Rome (Lexicon Romanus) and in the National Library in Lisbon (Lexicon Lisbonense) are attributed to Saldanha and Almeida respectively. Apart from these Jesuits, the franciscans also contributed to Konkani lexicography, some of their outstanding men being Manuel Banha and the great Gaspar de San Miguel. Gaspar's copiously large work was in two volumes, but is now reported to be lost. Diogo de Amaral (1699-after 1762) wrote probably the last Standard Konkani dictionary of this period entitled "Prosodia della Lingua Canarina". These works and other philological investigations which dealt with similarities and contrasts of languages like Konkani, Marathi, Sanskrit, Italian, Greek and Latin, were of a nature that suggested ideas that were to be the forerunner of the science of Comparative Linguistics which evolved much later.

*(To be continued)*

# IN MEMORIAM

## REV. FR. FILINTO DIAS—Priest, Teacher and Writer

**Nicolau G. Pereira**
Fellow of the Institute

On 20th November of this year, at a ripe age of 82 years, Rev. Fr. Filinto Cristo Dias, who was a Corresponding Member of the Institute, breathed his last in the Polyclinic, Altinho, Panjim.

Born in Chinchinim on 3.3.1904 he was ordained priest on 19.2.1928.

With a penchant for literature he made his mark as a writer and stylist in Portuguese composition.

His book "*Esboço da História da Literatura Indo-Portuguesa*" is a classic and authoritative one on the subject, though, as the word Esboço indicates, incomplete.

Fr. Filinto Dias taught Portuguese Language and Literature and other subjects of Humanities in the Seminary of Rachol, Seminary of O. Lady, Pilerne-Saligão for quite a long period of years.

He wrote practically for all the newspapers or magazines that were published in the Territory. In a good number of them he maintained a regular column where he would teach how to write pure and chaste Portuguese, basing himself on the authority of great Portuguese Classics, which he could quote with great mastery.

He was a member of the editorial board of the erstwhile prestigious publication, *Boletim Eclesiástico da Arquidiocese de Goa*, and wrote regularly for various publications in Portugal, like *Novidades*.

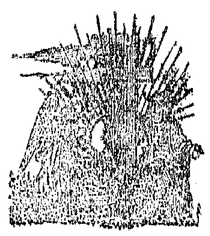
His writings are scattered here and there, and though Portuguese language is losing its foothold in Goa, he will be remembered by anyone who makes a study of Goan contribution to Portuguese literature as a literary critic, linguist and philologist. His book *Esboço da História da Literatura Indo-Portuguesa* which is now out of print, will itself be a help for those who will have to study in future what was Portuguese writing in Goa.

As Vimala Devi and Manuel Seabra have pointed out, Fr. Filinto's book could have been an important aid to them in the publication of their book, *A Literatura Indo-Portuguesa*, if it had come to their hands a little earlier. Fr. Filinto was not only a writer. He was also a man who wanted to tread the path of holiness. He was conversant with great spiritual writings of Christianity, which he used to read very avidly.

Committed to the teachings of the Church Magisterium, he knew to apply very well the old axiom: *in dubiis libertas, in necessariis unitas, in omnibus caritas* (freedom in doubt, unity in essential things, charity in all dealings). With this axiom in mind, he used to read the modern lucubrations of theologians and understand the great movements in contemporary Church.

Always youthful in appearance, even in his old age, he was like a leaf that remains always green or a flower that does not wither away. His staccato conversation was not only revealing a mind that was thinking but also was full of good humour that made him a good *causeur*.

His work, his writings entitle him and his friends to say: *non omnis moriar*. Fr. Filinto will not die as long as his priestly life and writings inspire those who wish to know the path to real greatness.



# BOOK REVIEW

**DICTIONARY — English-Konkani**; *by Prof. L. A. Rodrigues and Fr. Hilario de Aguiar*; Offset Printing Complex, Mapusa; Price Rs. 10/-; 1986.

Prof. Rodrigues is wellknown among us as a Konkani researcher and grammarian. He is a regular contributor to this Boletim, having already published a serie of ten articles (the series is not yet complete) on "Glimpses of the Konkani Language at the turn of the 16th century". Fr. Aguiar is a retired parish priest, writes poetry, was a member of the Editorial Board entrusted with the translation of the New Testament in Konkani. His own contribution to the *Novo Korar* is the translation of the Apocalypse — a book bristling with symbolic imagery. These two gifted individuals have undertaken the herculean task of elaborating an English-Konkani (the latter in Devanagiri script), dictionary. Their efforts have produced to date a fascicle of 88 pages, covering the common words of the alphabet A.

The Preface of the authors gives the reader valuable information about the peculiar lexicography of the Konkani language on which the structure of dictionary is based. The first principle on which the Konkani word-pattern rests, is: the final syllable of all Konkani words contain a vowel which may be long, short or silent. No word ends in a pure consonant. The Devanagiri script has no special diacritical mark to distinguish the silent vowel, nor has it any mark to indicate the open *e* and *o* which are peculiar to Konkani. The reader will have to decide this according to the meaning of the word. However, a "Konkani dictionary should give the vowel of the final syllable of all words, whether the vowel is long, short or silent". Again, as in Latin, the Konkani language is inflected, and just as a Latin dictionary always gives the genitive singular of a noun, likewise a Konkani dictionary should give the stem of a noun to which case-endings are added to form the other cases. A similar discussion is given on the classification of adjectives.

After a very interesting digression into the origin of the alphabet, the authors deplore how the adaptation of the Roman alphabet "has marred the

genius and natural tonality of the Konkani language..... while the Devanagiri script, with all its imperfections and deficiencies serves it more suitably." It follows, therefore, that "Devanagiri is the only alphabet for Konkani."

I do not know how long the authors took to compose the first fascicle, and how much longer they will take to bring this very timely and very useful work to conclusion. It surely needs tenacity, vigour and single-mindedness which we wish the authors in all sincerity. Congratulations — and they extend to the end of their laudable enterprise!

B. de Sá

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OLIVINHO GOMES — Reader in Konkani in the Goa University—Noted scholar.


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